1: Tozer E-5 (1968) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

also widely used in curing. A patient who runs a fever is bathed in water contained with fragrant leaves, massaged, wrapped in clean clothes, and put to bed. Swellings and inflammation are counteracted by the external application of burnt earth and ashes, taken from the fireplace and compounded with herbs. Similar mixtures are taken internally as a remedy for indigestion. So far as could be discovered, a professional shaman is never called in to treat a sick child under the age of puberty, but are youngsters ever made the subjects of the elaborate and expensive curing rites known as machitun. If an infant dies it is promptly buried without much ceremony and is, apparently, soon forgotten.

Araucanians of today are very fond of their offspring and indulge their desires; they seldom scold or strike them. Only if children are exceptionally troublesome are they sometimes punished by slapping or whipping with a leather strap. Old-fashioned as well as modern child training puts great stress on the inculcation of respect. Children were taught to show respect to all their elders, and more particularly to the fathers of families, especially if they happened to be fathers. Youngsters of either sex who showed disrespect by eating before their elders or by taking things without permission used to be punished by scratching or pinching on their genitals. (Incidentally, gripping a man's testicles, ñolotun, was a common trick in fighting; and co-wives, mütrüntun, occasionally punished a bad husband in this manner. This was a sanctioned procedure and was not supposed to lead to reprisals.)

Children were also taught not to lie or steal, never to disown their relatives, not to become too intimate with strangers, not to eavesdrop, and never to enter or look into strange houses. They were strongly cautioned against leaving home after dark, and those who disobeyed were told that ñeneken ("Owl") would eat their liver; or else that an evil spirit, ahuke-mañke, would snatch away their shadows (wenke).

Until very recently bad little boys or girls were frightened by the sudden appearance of a man wearing a black mask, kuluk.*

* Typical masks are figured in Joseph, 1930a, p. 71.

pp [illegible]

§64 Mapuche masks are simple affairs, usually carved of wood and
•243 worn over the face. They always resemble the human face, and never that of an animal or some inanimate object. Sometimes masks are said to represent generalized evil spirits called wekufü, but in public ceremonies they may be worn by mythical characters. It used to be customary for each household to have a kalkil or two on hand, but this is no more the case, and only a few people still possess masks.

§65 A masker would come to frighten a child by prearrangement with the parents in cases, for example, in which a youngster was known to have the bad habit of wandering out of the house after nightfall. But if a child were unexpectedly troublesome, or had an extended crying spell, any neighboring friend or relative might show up of his own volition.

Frightening a naughty youngster was formerly carried out on two different levels of intensity. In milder cases, when the parents heard a masker coming they would instruct the child to hide in a sack, from which they released him as soon as the source of the kalkil had departed. If this maneuver failed of its effect, a masker would carry off the child in the sack in which it was hidden. He would speak loudly of throwing his bundle into the river or among wild animals, but soon he would pretend to tire and put the sack down, thus giving the child a chance to escape and scamper home.

§67 Nowadays, informal education begins as soon as a child learns to walk and to speak Mapuche. He is taught not to approach the fireplace too closely, never to waste food, and to be honest. During the long nights of the winter season he hears many folk tales that embody moral lessons, tribal legends and beliefs, accounts of military exploits, and cleverly worded songs that cover a wide range of topics.[1] Boys, especially, are encouraged to memorize and sing songs and to learn to speak well and boldly, for oratory and verbal skill are highly regarded masculine accomplishments.

Other aspects of education for small youngsters are left primarily to mothers and responsible, older girls, such as the [illegible] girls [illegible] [illegible] at the start.

[1] Faron, 1956, p. 103; and Titiev, 1951, p. 2.